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A LIFE OF JOHN COSIN, BISHOP OF DURHAM, 1660-1672. P. H. OSMUND.
A. R. Mowbray & Co. 1913. Pp. xii, 376. 8s. 6d.

Peter Smart, maintaining the Low Church side in a sermon against John Cosin and other High Churchmen, accused them of "altar decking, cope wearing, organ playing, piping and singing, crossing of cushions and kissing of clouts, oft starting up and squatting down, nodding of heads, and whirling about till their noses stand eastward, setting basons on the altar, candlesticks and crucifixes, burning wax candles in excessive number when and where is no use of lights; and, what is worst of all, gilding of angels and garnishing of images, and setting them aloft." Cosin liked these things as much as Smart disliked them. He suffered for these preferences when the Puritans came to power, being driven into exile in France, where he served as an English court-chaplain, with little appreciation and less salary. His biographer recalls the sufferings of the Anglican clergy during that period. They were worse, he says, than those which were afterwards the lot of the Nonconformists, and help to explain the energy with which the Puritan parsons were evicted at the Restoration.

Cosin came back less disposed than ever to conciliate those with whom he disagreed, and against all compromise with Presbyterians. He is a type of the honest, dogmatic, overbearing, conscientious prelates, who by their stiff, unimaginative partisanship made dissent so considerable a factor in the religious life of England.

He was a leader in the liturgical revision which made the Prayer Book of 1662, and he composed the first of the two Ember Collects, the Collect for the Third Sunday in Advent, for St. Stephen's Day, for the Sixth Sunday after Epiphany, and for Easter Even. It is pleasant to find in these devout prayers the heart of the man, which was hidden from many of his contemporaries under his thick ecclesiastical cloak.

GEORGE HODGES.

EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE.

RELIGION AND FREE WILL. W. BENETT. The Clarendon Press. 1913.
Pp. 345. 7s. 6d.

This book is original, and so suggestive and so condensed in its manner of expression that any short report, even though prepared with care, can hardly avoid being to some extent unfair. It is probably the ablest pragmatic defence ever made of the view that religion is

an emotional and irrational belief which admits of no scientific explanation and commits suicide when it uses rationalistic weapons in self-defence. Dogma, ritual, and priesthood are all necessary to it, though all are liable to abuse. Without dogma, religion inevitably degenerates into a primitive or degraded form. All who cherish the ideal of a rational or purely spiritual and undogmatic religion follow a will o' the wisp.

The main idea of the book is that evolution is a progression of equally necessary opposites. Love and hatred, like the wheat and the tares, must grow together to the end of the world. The ethical optimum is never the mean, but is always a slight lead of one maximum over another. Hatred can never be too strong, provided it is slightly overbalanced and controlled by love. A triumph too complete of love over hatred, of activity over inertia, of the scientific spirit over "the unquantified emotional tendencies of ethics and religion," would be the doom of evolution. "No improvement, in the sense of a rectification of the proportions between good and evil to the advantage of the good, is ever possible." The elimination of evil is not even to be desired, since it is a "necessity to all life that both the conflicting principles should be in active existence."

What is the end of evolution? A survey of its history discloses none. The only conceivable end within the world of experience is pleasure, and one can accept that standard only by giving up his conscience and religion. Yet we cannot escape believing in a final end, for without it there would be no values, "and nothing in life is more certain than the existence of values." Ethical thinking therefore necessarily postulates a transcendental personality and its future existence in a transcendental world. Postulation, however, is not proof, and ethics cannot dispense with religion, which brings definite assurance. A non-religious ethical culture is therefore a vain thing. The ethical values must be reinforced by the religious values, for the good and evil principles are so nearly neck and neck "and the conflict of ideals is so close that to yield odds is to ensure defeat."

While we can never form a clear conception of the transcendental end, our ethical judgments tell us the direction in which it lies, and this is all we need to know. Good is whatever tends in that direction. The province of science is clearly delimited very much after Bergson's fashion. Science deals solely with concepts derived from sensation; it enables us to perfect our instruments and to deal successfully with the physical world, but it is not applicable to internal experience and has nothing to do with values. Consequently, there can never

be a science of ethics. No attempt is made to prove the freedom of the will. The concept is merely defined with great clearness, and the practical results of the substitution of a belief in universal determinism for a belief in free will are set forth. These may be surmised from the statement that free will, conscience, justice, and freedom form one organic connection. When one goes, all go. The last chapter contains an illuminating discussion of punishment, and shows that the substitution of expedience for justice in the treatment of criminals leads to dangerous lenity in times of peace and to equally dangerous excesses of severity at other times.

GEORGE R. DODSON.

ST. LOUIS, MO.

THE FAITH OF JAPAN. TASUKU HARADA, President of The Doshisha. The Macmillan Co. 1914. Pp. xvi, 190. \$1.25.

It must be confessed that really thoughtful people not otherwise acquainted with Japan have been and are turned away from deeper study through a sort of contempt for a people who, they think, can give no better contribution to thought and life than a thin superficiality of picturesqueness. To all such disappointed persons, as well as to those of us who suspect that a people made of such gossamer material could hardly have accomplished what the Japanese have done, this book by Dr. Harada will be a welcomed pocket-companion for several reasons: first, it simplifies the interpretation of a more or less confused and confusing subject. Secondly, it is understandable, for the most part, by men or women who have the equivalent of a High School trained mind. Thirdly, it covers the ground in a work-a-day manner in a small volume. With this little book, and with *The Evolution of New Japan*, by J. H. Longford, Professor of Japanese, King's College, London, the average busy men or women can have an intelligent knowledge of modern Japan at the cost of less than two dollars and a few hours of time—distinct advantages in these strenuous days.

In his preface President Harada says of his course of lectures: "Their governing purpose has been not so much a scholar's effort to make the elements of a people's faith clear to scholars, as a Christian's endeavor to interpret the spirit of that faith unto Christians of another race." It is here we feel like offering a suggestion to the writer for the second edition (which we hope will soon be called